This pdf book is best viewed using Facing Pages.

Every concept is given one page, or at most, two facing pages.
Some blank pages are present, in order to retain this structure.

Mechanics of Mind:
Subject – Object Relationships

A Synthesis of the
Samkhya of *Kapila*,
Yoga of *Patanjali* &
Madhyamaka of *Nagarjuna*

dedicated to *Gaudapada*

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Introduction

Self knowledge (*atma bodha*) is the removal of the false identification (*samadhi*) of the Subject (Self) with an Object (non-Self). All knowledge is of Objects, external to the Subject, thus no direct knowledge of the Self (*purusha*) is possible. To understand how to remove this false identification, one must understand the mechanics of how the identification (*samadhi*) comes into manifestation.

The *Madhyamaka* (Middle Way) philosophy of *Nagarjuna* is based upon the concept of Interdependent Manifestation (*pratitya-samutpada*), the idea that Subject (knower) & Object (known) are dependent upon each other for manifestation, i.e. an Object does not exist independent of a Subject knowing it, and conversely, a Subject does not exist independent of an Object known by it. Subject and Object manifest only as a unit (non-dual / *advaita*). The idea that Subject or Object can manifest independently of the other, is termed Emptiness (*sunyata*), i.e. it doesn't exist.

In normal awareness (perception, conception and action), Subject and Object appear to be different, yet there also exists a more subtle level of awareness, where Subject and Object appear to be identical, one and the same, this misidentification is termed *samadhi*. There are two grades of Subject – Object relationships, Two Truths (*satya-dvaya*), those where Subject & Object appear as different, and those where Subject & Object appear united (*yoga*) as one. The phenomenon of the Subject identifying (*samadhi*) with the Object, is the root of spiritual ignorance, and will be explored through the *Yoga* (yoke / union) theory of *Patanjali*.

Yoga theory is dependent upon the *Samkhya* philosophy of *Kapila*, which proposes a number of elemental building blocks, of which Subjects & Objects are composed.

The *Samkhya* elements (*tattvas*) are the building blocks of all manifestation.
The *Yoga samadhis* (identifications) show how the Self identifies itself.
The *Madhyamaka* (Middle Way) shows the mechanics of non-duality.

Elements of Reality
(*Samkhya* of *Kapila*)

Samkhya Elements (*Tattvas*)

TS
True **S**elf
Purusha

CC
Conceptions of **C**onceptions
Buddhi

UI
Universal **I**ntuition
Mahat = Isvara

CP
Conceptions of **P**erceptions
Manas

I I
Individual **I**ntuitions
Ahamkara

SA
Sensory **A**ctions
Karma Indriyas

SP(of TM)
Sensory **P**erceptions (of forms)
Jnana Indriyas (of ***T****an****m****atras*)

PM
Physical **M**atter
Mahabhutas

Manifestations of the Elements

Samkhya (number) = Hindu dualistic school founded by *Kapila*, which enumerates 25 elements (*tattvas*) of existence. 20 of the 25 original elements fall into 4 groups of 5 elements each, so we here reduce the number of elements to 9. 2 of these (*Jnana Indriyas* = SP = Sensory Perception & *Tanmatras* = TM = forms) always manifest together, and occupy the same location on the grid, so the 9 elements are, for simplicity, usually here referred to as 8 elements (*tattvas*) of existence.

Manifestations	*Samkhya* Elements introduced	
Self	*purusha*	TS = True Self
God	*mahat*	UI = Universal Intuition
Heaven	*ahamkara*	II = Individual Intuitions
Astral		
Human	*buddhi*	CC = Conceptions of Conceptions
Animal	*manas*	CP = Conceptions of Perceptions
Vegetable	*indriyas* (2)	SP = Sensory Perceptions & SA = Sensory Actions
Mineral	*mahabhutas*	PM = Physical Matter

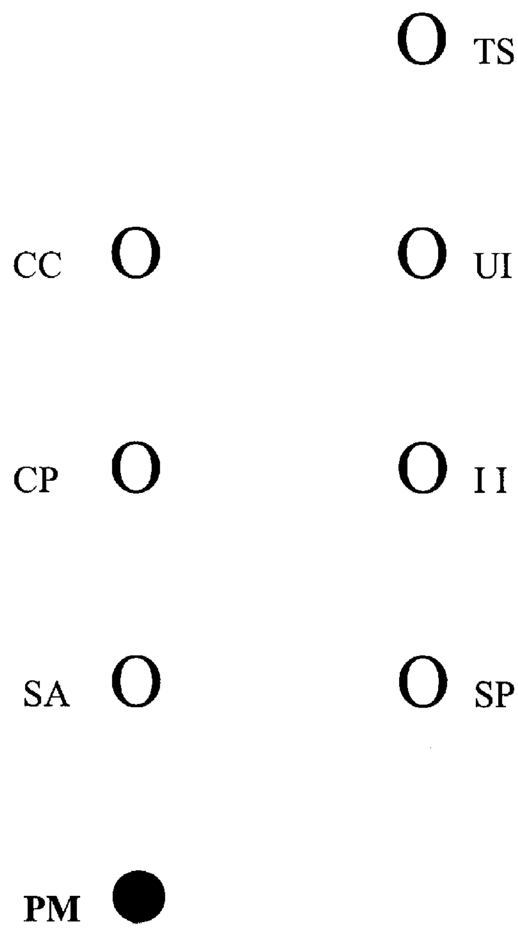
Subject	Self			**TS**
Object & Subject	Mind	highest	**CC**	**UI**
		middle	**CP**	**II**
		lowest	**SA**	**SP**
Object	World	(physical)	**PM**	

Self								Self
Mind	highest							God
	middle			animal			heaven	
	lowest		vegetable			astral		
World	(physical)	mineral			human			

Self								TS
Mind	world view				CC	CC	CC	UI
	individuality			CP	CP	CP	CP II	
	sensory		SA SP	SA SP	SA SP	SA SP		
World	(physical)	PM	PM	PM	PM			

Self					Self
Mind	world view			God	human
	individuality		heaven	animal	
	sensory	astral	vegetable		
World	(physical)	mineral			

Mineral



Mineral

Composition

PM = Physical Manifestations = *Mahabhutas*

Examples of manifestation

A stone, fire, a book

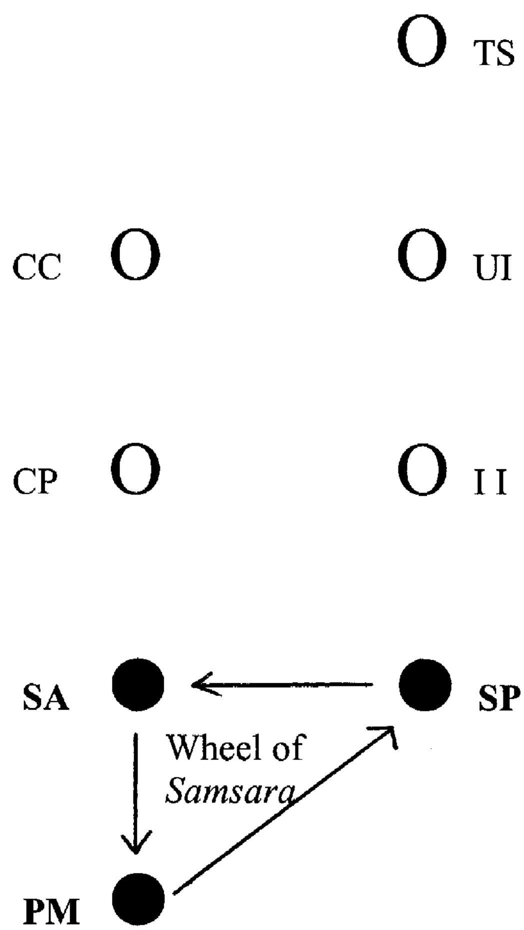
<table>
<tr><td colspan="2">Self</td><td colspan="7">Self</td></tr>
<tr><td rowspan="3">Mind</td><td>world view</td><td rowspan="3"></td><td rowspan="2"></td><td></td><td rowspan="4">human</td><td rowspan="3">astral</td><td rowspan="2">heaven</td><td>God</td></tr>
<tr><td>individuality</td><td rowspan="3">animal</td><td rowspan="3"></td></tr>
<tr><td>sensory</td><td rowspan="2">vegetable</td><td rowspan="2"></td></tr>
<tr><td colspan="2">World (physical)</td><td>mineral</td><td></td></tr>
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<table>
<tr><td colspan="2">Self</td><td colspan="7">TS</td></tr>
<tr><td rowspan="3">Mind</td><td>highest</td><td rowspan="3"></td><td rowspan="2"></td><td></td><td rowspan="4">CC
CP
SA SP
PM</td><td rowspan="3">CC
CP
SA SP</td><td rowspan="2">CC
CP II</td><td>UI</td></tr>
<tr><td>middle</td><td rowspan="3">CP
SA SP
PM</td><td rowspan="3"></td></tr>
<tr><td>lowest</td><td rowspan="2">SA SP
PM</td><td rowspan="2"></td></tr>
<tr><td colspan="2">World (physical)</td><td>PM</td><td></td></tr>
</table>

Physical Manifestation (PM) is an Object of knowledge, never a Subject (no aspects of Mind).

There is no Sensory Perception (SP) of the Physical Matter (PM) itself, perceptions are of the forms (*rupas* = *Tanmatras* = TM), the colors, sounds, textures, flavors & odors, from which we infer (CP & CC) the idea of a physical objects (composed of Physical Matter / PM). For example, one might cognize (perceive) a red color, crackling sound & heat, and then recognize (conceive) it as a fire.

Vegetable



Vegetable

Difference between previous manifestation

Unlike minerals, vegetables have sensory inputs (SP) and outputs (SA).

Composition

PM = Physical Manifestations = *Mahabhutas* (physical elements)

SP = Sensory Perceptions = *Jnana Indriyas* (sensations) of *Tanmatras* (TM = forms = *rupas*)

SA = Sensory Actions = *Karma Indriyas* (actions)

Examples of manifestation

Tree, flower, bush

Self								Self
Mind	world view							God
	individuality			animal			heaven	
	sensory		**vegetable**			astral		
World	**(physical)**	mineral			human			

Self								TS
Mind	highest				CC	CC	CC	UI
	middle			CP	CP	CP	CP II	
	lowest		**SA SP**	SA SP	SA SP	SA SP		
World	**(physical)**	PM	**PM**	PM	PM			

<u>Sense Organ</u>	<u>Perception (SP)</u>	<u>Sensation of Forms (*Rupas* = *Tanmatras* = TM)</u>
Eyes	see	contrast of colors
Ears	hear	contrast of sounds
Hands / Body	feel	contrast of textures
Tongue	taste	contrast of flavors
Nose	smell	contrast of odors

Vegetables perceive (SP) sunlight (TM) and change position (SA) to vary the sunlight perceived.

The arrows on the diagram refer to the direction of the thought process.

PM → SP Forms (TM) of physical Objects (PM) are perceived by Sensory Perception (SP)

SP → SA Sensory Perceptions (SP) are the basis for a reflexive Sensory re-Action (SA)

SA → PM Sensory Action (SA) modifies the manifestation of the Object (PM/TM)

Object is re-perceived (feedback loop) PM/TM → SP → SA → PM/TM

Knowledge and action are fundamentally different:

Knowledge = thought moves from the Object to the Subject = S ← O = O → S

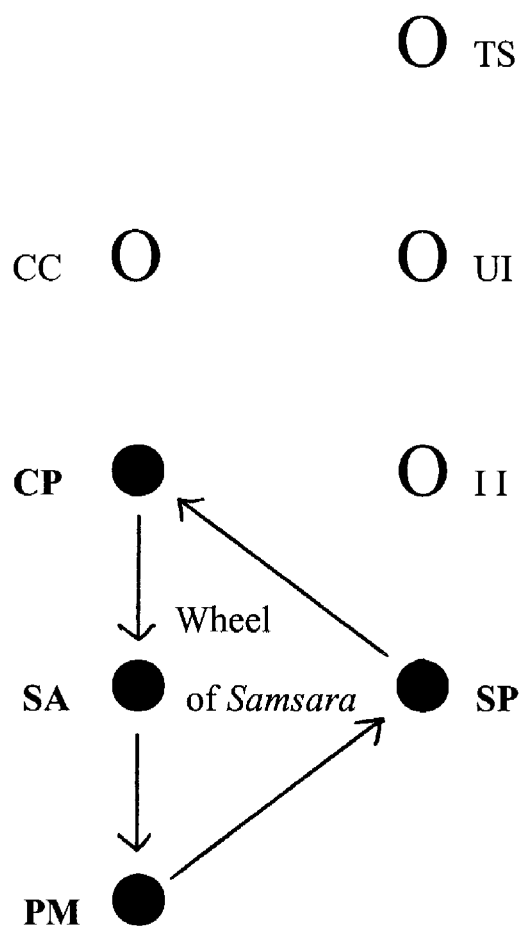
Action = thought moves from the Subject to the Object = S → O = O ← S

Actions (SA), of themselves, are not known.

Actions may, or may not be, perceived (SP) &/or conceived (CP & CC).

The specifics of what is a Subject &/or Object, will be detailed later.

Animal



Animal

Difference between previous manifestation

Unlike vegetables which react reflexively, animals have memories (CP) of their perceptions, and decide their actions based upon a comparison of memories.

Composition

PM = Physical Manifestations = *Mahabhutas* (physical elements)
SP = Sensory Perceptions = *Jnana Indriyas* (sensations) of *Tanmatras* (TM = forms = *rupas*)
CP = Conceptions of Perceptions = *Manas* (decisions = compare memories of sensations)
SA = Sensory Actions = *Karma Indriyas* (actions)

Examples of manifestation

Dog, cat, mouse

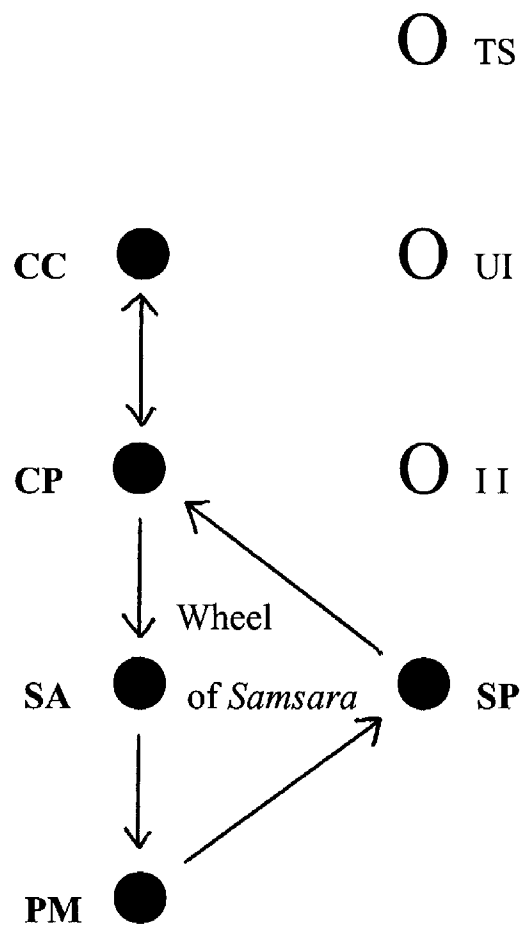
Self								Self
Mind	world view							God
	individuality			**animal**			heaven	
	sensory		vegetable			astral		
World	**(physical)**	mineral			human			

Self								TS
Mind	highest				CC	CC	CC	UI
	middle			**CP**	CP	CP	CP II	
	lowest		SA SP	**SA SP**	SA SP	SA SP		
World	**(physical)**	PM	PM	**PM**	PM			

Conceptions of Perceptions (CP) give the ability to have memories, which are compared, and organized into similar ideas, from which one can base a decision, rather than reacting reflexively.

Feedback loop: PM → SP → CP → SA → PM = Wheel of *Samsara* (cycle of suffering)
Sensory Perception is always mixed with pleasure (*sukha*) & pain (*duhkha*) / suffering.
Sensory Action is used to minimize pain (or maximize pleasure)

Human



Human

Difference between previous manifestation

Unlike animals, which can compare memories and form symbolic associations (ideas), humans have the abstract ability to contrast (CC) the ideas, create language, and convey those ideas to others.

Composition

PM = Physical Manifestation = *Mahabhutas* (physical elements)
SP = Sensory Perceptions = *Jnana Indriyas* (sensations) of *Tanmatras* (TM = forms = *rupas*)
CP = Conceptions of Perceptions = *Manas* (decisions = compare memories of sensations)
CC = Conceptions of Conceptions = *Buddhi* (analyze = contrast comparisons)
SA = Sensory Action = *Karma Indriyas* (actions)

Examples of manifestation

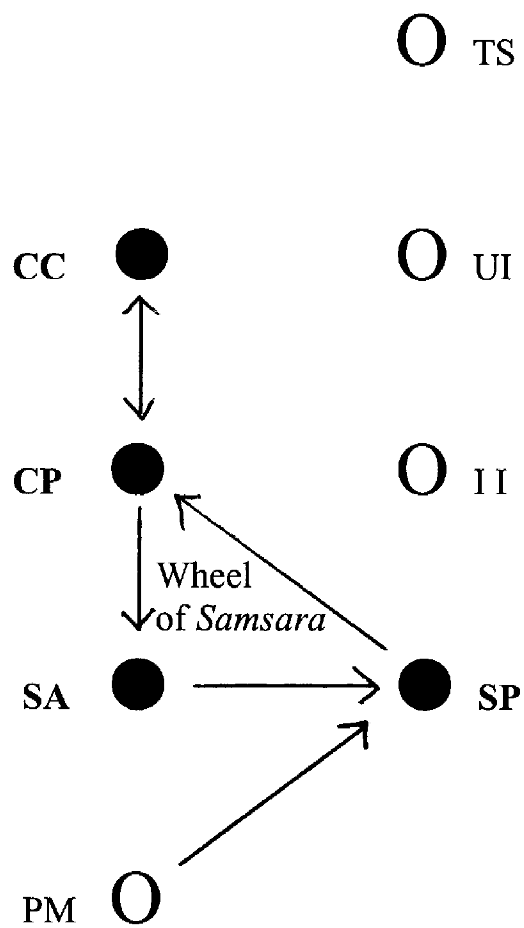
You & other people

Self								Self
Mind	**world view**							God
	individuality			animal			heaven	
	sensory		vegetable			astral		
World	**(physical)**	mineral			**human**			

Self								TS
Mind	**highest**				**CC**	CC	CC	UI
	middle			CP	**CP**	CP	CP II	
	lowest		SA SP	SA SP	**SA SP**	SA SP		
World	**(physical)**	PM	PM	PM	**PM**			

Conceptions of Conceptions (CC) are abstract thought, which give the ability to contrast comparisons, and is the basis for logic, and the language to communicate your ideas.

Astral



Astral

Difference between previous manifestation

Unlike humans, who have a physical body (PM), astral entities have a subtle body (TM).

Composition

SP = Sensory Perceptions = *Jnana Indriyas* (sensations) of *Tanmatras* (TM = forms = *rupas*)
CP = Conceptions of Perceptions = *Manas* (decisions = compare memories of sensations)
CC = Conceptions of Conceptions = *Buddhi* (analyze = contrast comparisons)
SA = Sensory Action = *Karma Indriyas* (actions)

Examples of manifestation

Ghost, an Out Of Body Experience (OOBE), a spirit

Self								Self
Mind	**world view**							God
	individuality			animal			heaven	
	sensory		vegetable			**astral**		
World	(physical)	mineral			human			

Self								TS
Mind	**highest**				CC	**CC**	CC	UI
	middle			CP	CP	**CP**	CP II	
	lowest		SA SP	SA SP	SA SP	**SA SP**		
World	(physical)	PM	PM	PM	PM			

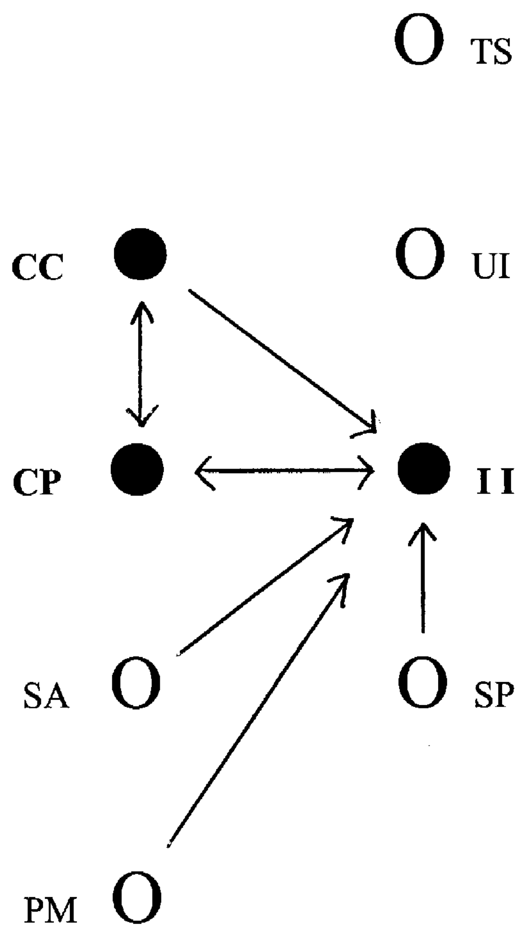
Here, no new element (*tattva*) is introduced, but the process of removing elements has begun.

Lack of physical body = ability to change form (location / space), but not time

Astral beings can be highly attuned to sensory perception (SP) (pleasure / pain)

A human being is similar to an astral entity, and may experience the astral realm either involuntarily or voluntarily. The subtle body (astral) may be involuntarily thrown out of the physical body, as in a car crash, and the physical body would appear to be in a coma. One may voluntarily disassociate the subtle body from the physical, and create an Out Of Body Experience (OOBE), which happens to a lesser degree while dreaming. Just as the subtle body can re-inhabit the physical body, so also it can inhabit the physical body of another person, as one might allow an astral entity to inhabit their body, and so allow a channel for the entity to speak & act. So also an astral being might forcibly take possession of the Mind & physical body of a human being.

Heaven



Heaven

Difference between previous manifestation

Unlike astral beings which have sense organs, heavenly beings have intuition (II).

Composition

II = Individual Intuitions = *Ahamkara* (ability to perfectly know anything)

CP = Conceptions of Perceptions = *Manas* (decisions)

CC = Conceptions of Conceptions = *Buddhi* (analyze)

Examples of manifestation

II is the basis of individuality, and normal result of the death experience

Self								Self
Mind	**world view**							God
	individuality			animal			**heaven**	
	sensory		vegetable			astral		
World	(physical)	mineral			human			

Self								TS
Mind	**highest**				CC	CC	**CC**	UI
	middle			CP	CP	CP	**CP II**	
	lowest		SA SP	SA SP	SA SP	SA SP		
World	(physical)	PM	PM	PM	PM			

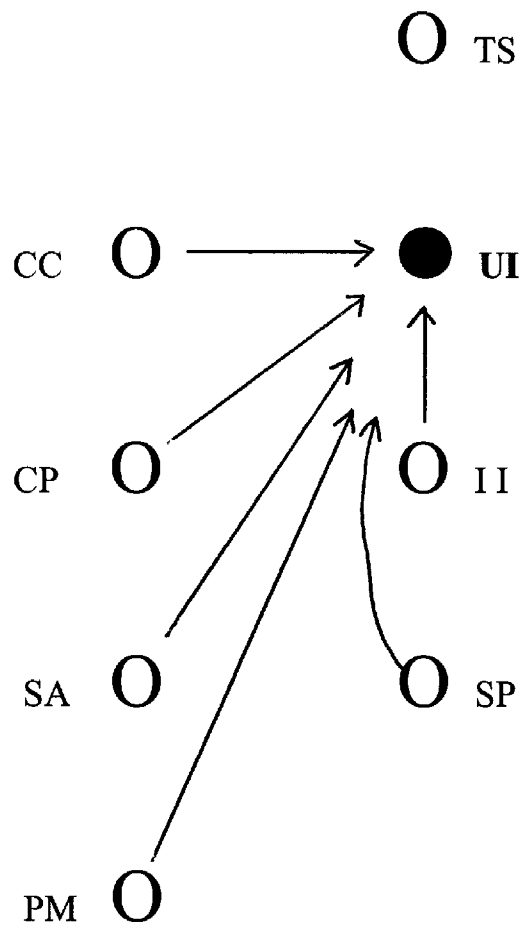
Here there are no sensory perceptions, and so also no pain (*duhkha*).
The resulting bliss (*ananda*) is easily mistaken for enlightenment (*moksha*).
There is freedom from present suffering (*duhkha*), but not from future (rebirth) suffering.

Intuition = perfect knowledge / experience of anything (any time & space) = *siddhis* (powers)

Intuitions (UI & II) are simultaneous thoughts, *vyutthana* thoughts are sequential.

Although in Heaven (II) one is in the truth (*vidya*) / light (in-lightened),
from heaven one again falls into grosser manifestations (*avidya* / ignorance / darkness),
again experiencing pain (*dvesha / duhkha*) & fear (*abhinivesha*) on the wheel of *samsara*,
as the *samskaras / kleshas* / instincts still manifest, and so no individuality is considered to be enlightened, until the *kleshas* / instincts have been burnt by *asamprajnata*. (to be explained later)

God



God

Difference between previous manifestation

Unlike heavenly beings which are individualized, God is universal (UI).

Composition

UI = Universal Intuition = *Mahat* (knowing all *ahamkaras* simultaneously) = *Isvara* (God)

Examples of manifestation (only one manifestation, but multiple names given to it)

God, universal Mind, Consciousness, Mind completely on

Self								Self
Mind	**world view**							**God**
	individuality			animal			heaven	
	sensory		vegetable			astral		
World	(physical)	mineral			human			

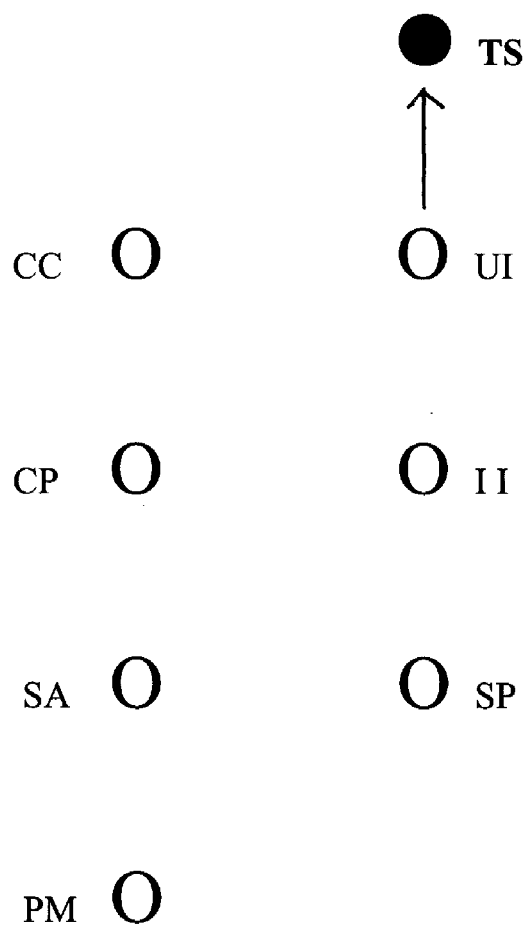
Self								TS
Mind	**highest**				CC	CC	CC	**UI**
	middle			CP	CP	CP	CP II	
	lowest		SA SP	SA SP	SA SP	SA SP		
World	(physical)	PM	PM	PM	PM			

Lack of individuating limitations (passion / attraction / *raga*)
(any passions would be individualized at the heaven (II) level & lower)

Perpetual perfect knowledge of everything (all time-space simultaneously).

God is the doorway, or means, between the Self (TS) and the individual Mind (*Chitta*).
God is the beginning & end of manifestation.
God manifests the universe to individual Minds as worshipped (*raga*) by them.

Self



Self

Difference between previous manifestation

Unlike God which is all knowledge, the Self (TS) is unknowable.

Composition

TS = True Self = *Purusha* (knower)

Examples of manifestation (only one manifestation, but multiple names given to it)

Unknown knower of Mind, True Self, no Mind

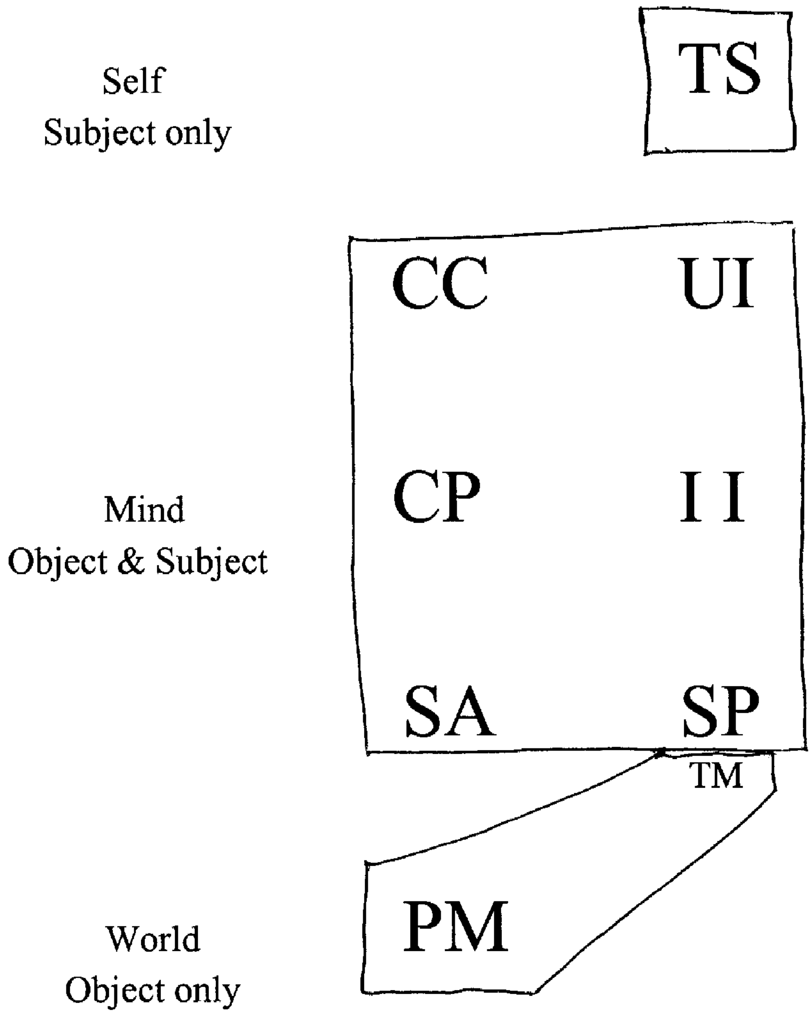
Self								**Self**
Mind	world view							God
	individuality			animal			heaven	
	sensory		vegetable			astral		
World	(physical)	mineral			human			

Self								**TS**
Mind	highest				CC	CC	CC	UI
	middle			CP	CP	CP	CP II	
	lowest		SA SP	SA SP	SA SP	SA SP		
World	(physical)	PM	PM	PM	PM			

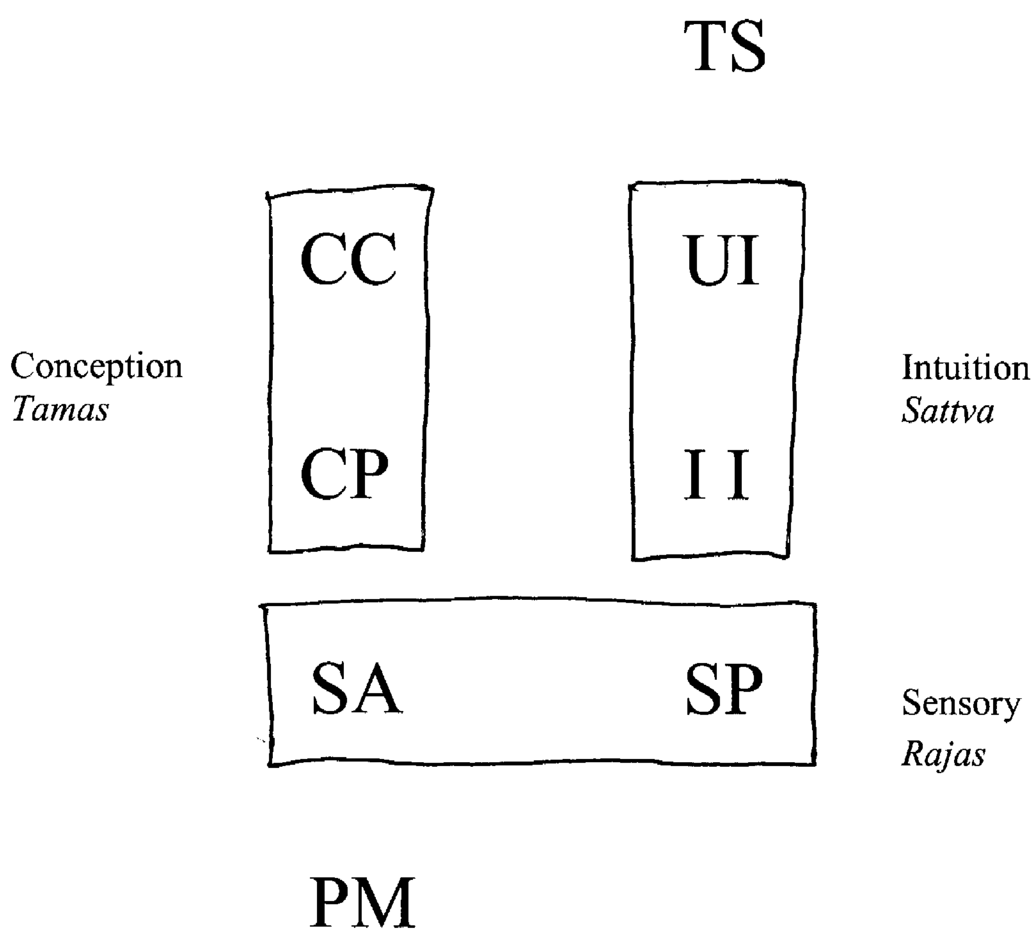
The Self (TS) is the Subject (knower) and never directly known to be an Object of knowledge.
Although the Self is not perceived, it is conceived to be the knower of the Mind.
The Self knows (*khyati*) only the universal Mind (UI).

Qualities of the Elements
(*Samkhya* of *Kapila*)

Self, Mind & World



3 Types of Thoughts



3 Levels of Mind

TS

Highest world	CC general	UI universal
Middle individual	CP decisions	I I passions
Lowest sensory	SA output	SP input

PM

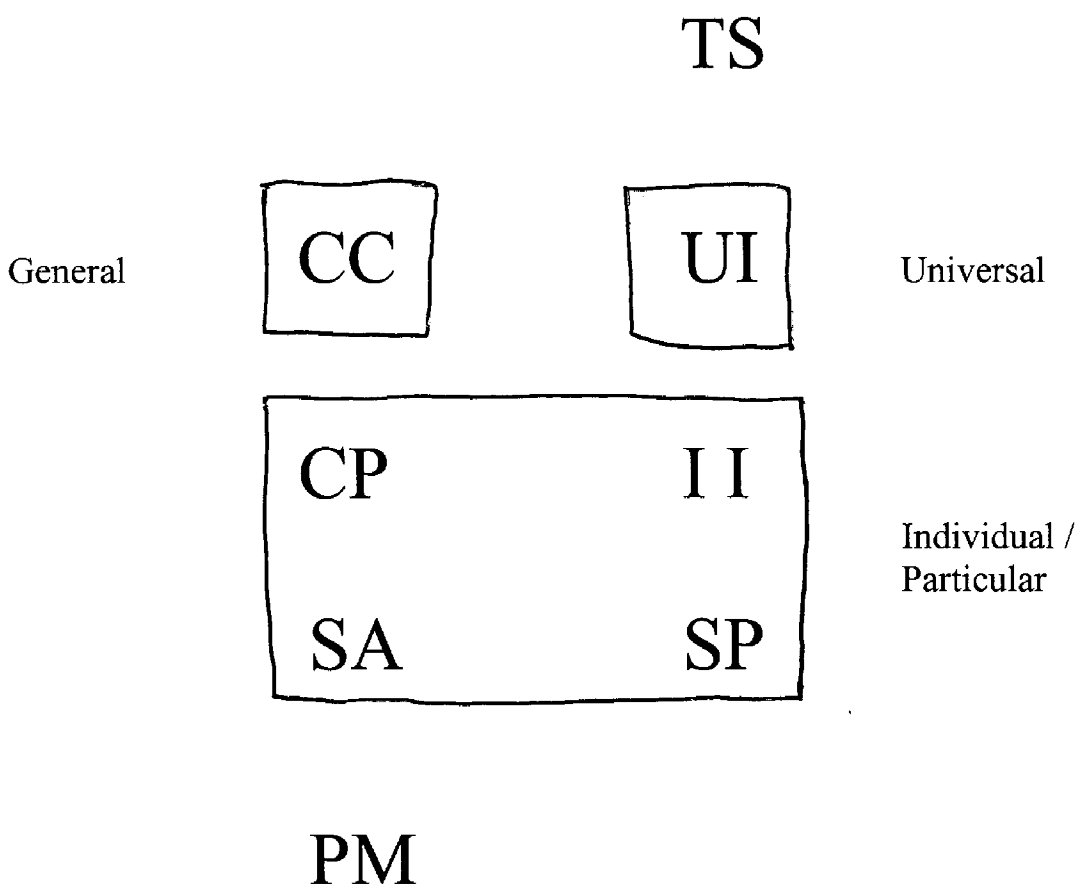
2 Grades of Knowledge

TS

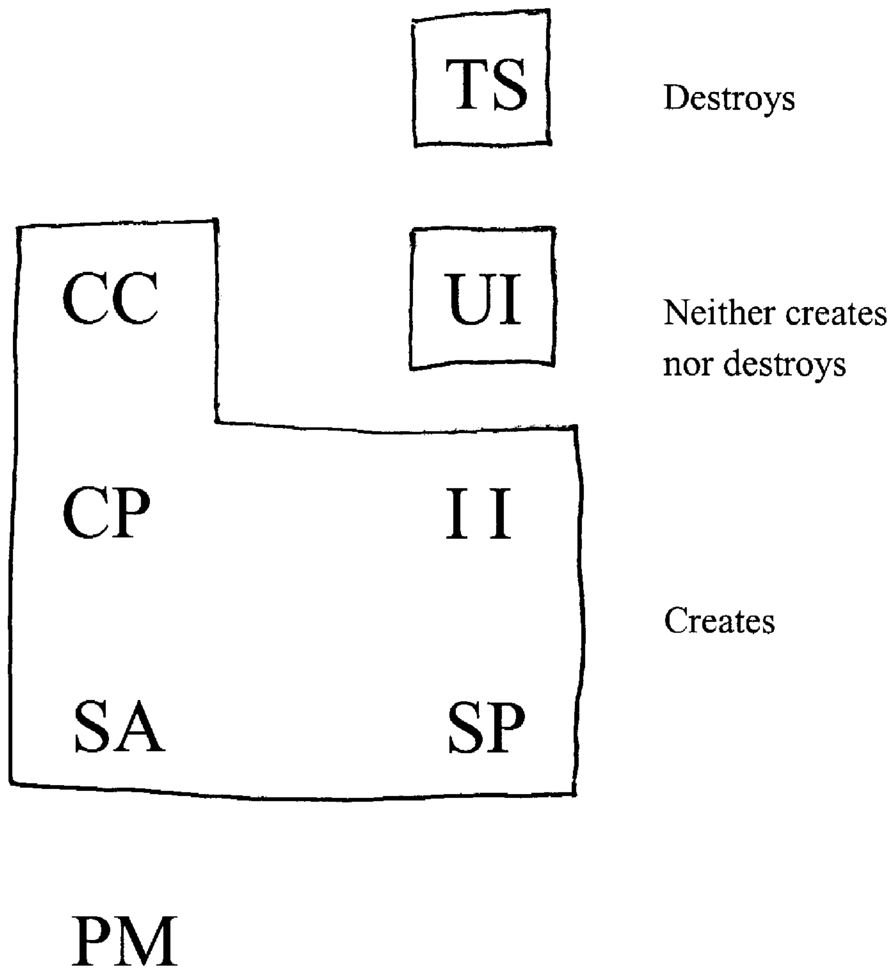
	CC *agama & anumana*	UI *Isvara pratyaksha*	
Indirect Conceptions (masculine)	CP *anumana*	I I *yogi pratyaksha*	Direct Perceptions (feminine)
	SA (none)	SP *loka pratyaksha*	

PM

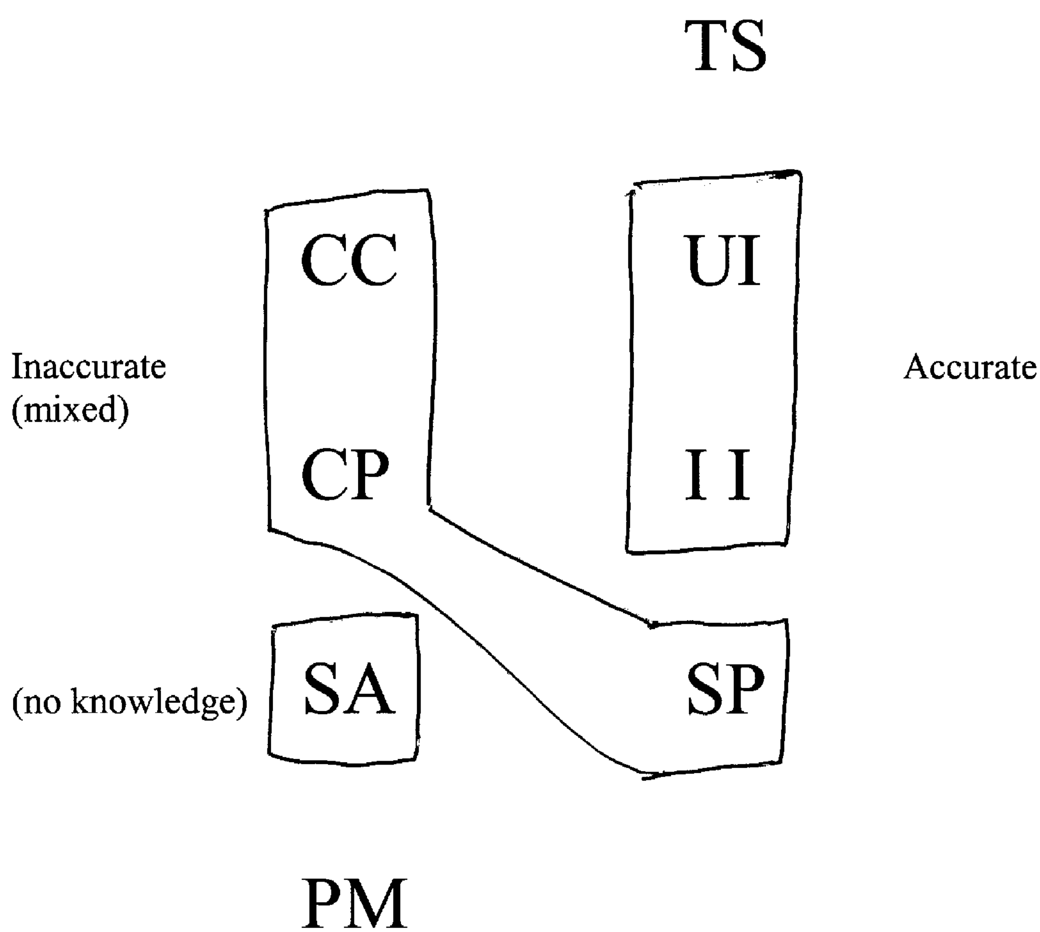
Realms of Knowledge



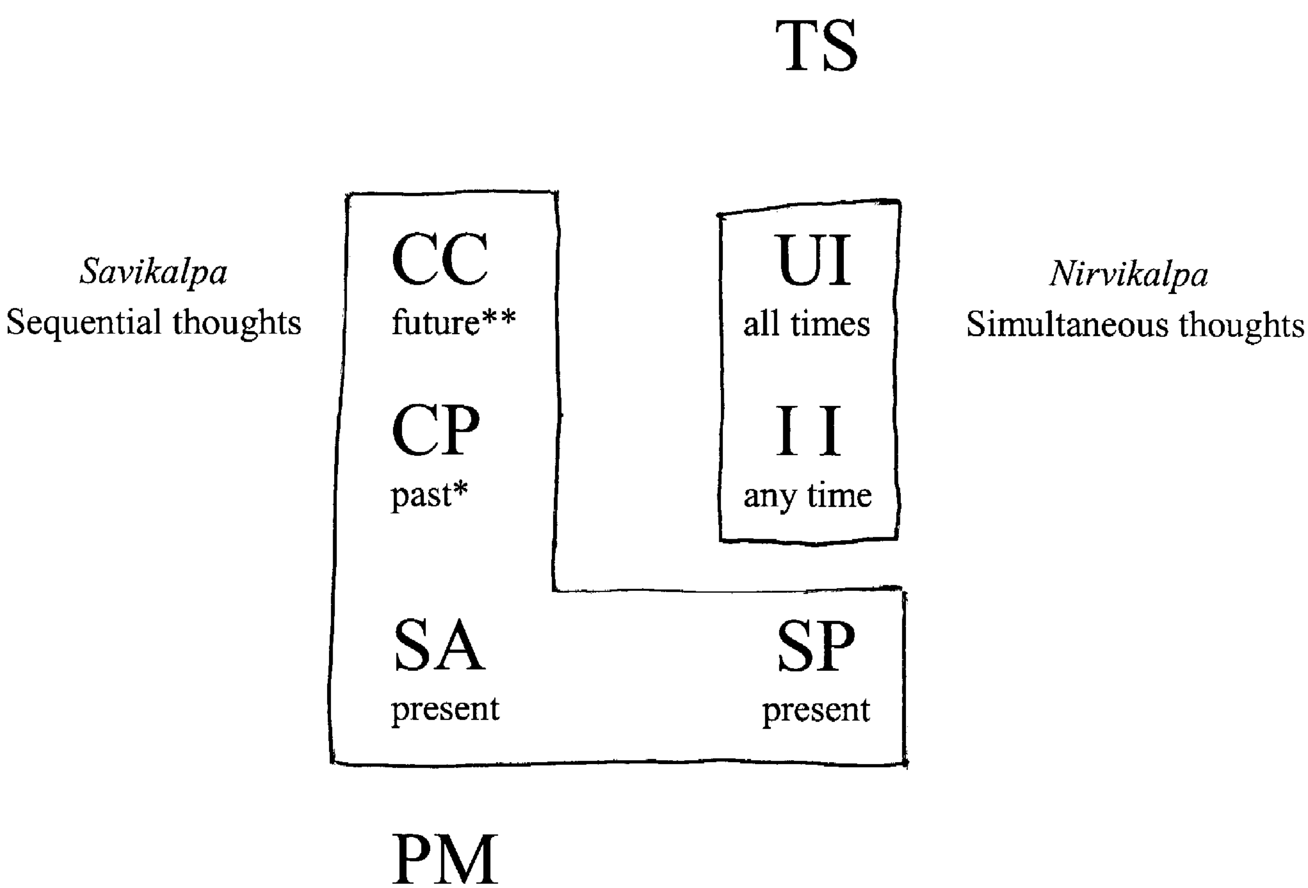
Karma


TS
Destroys
CC
UI
Neither creates
nor destroys
CP
I I
Creates
SA
SP
PM

Accuracy of Knowledge

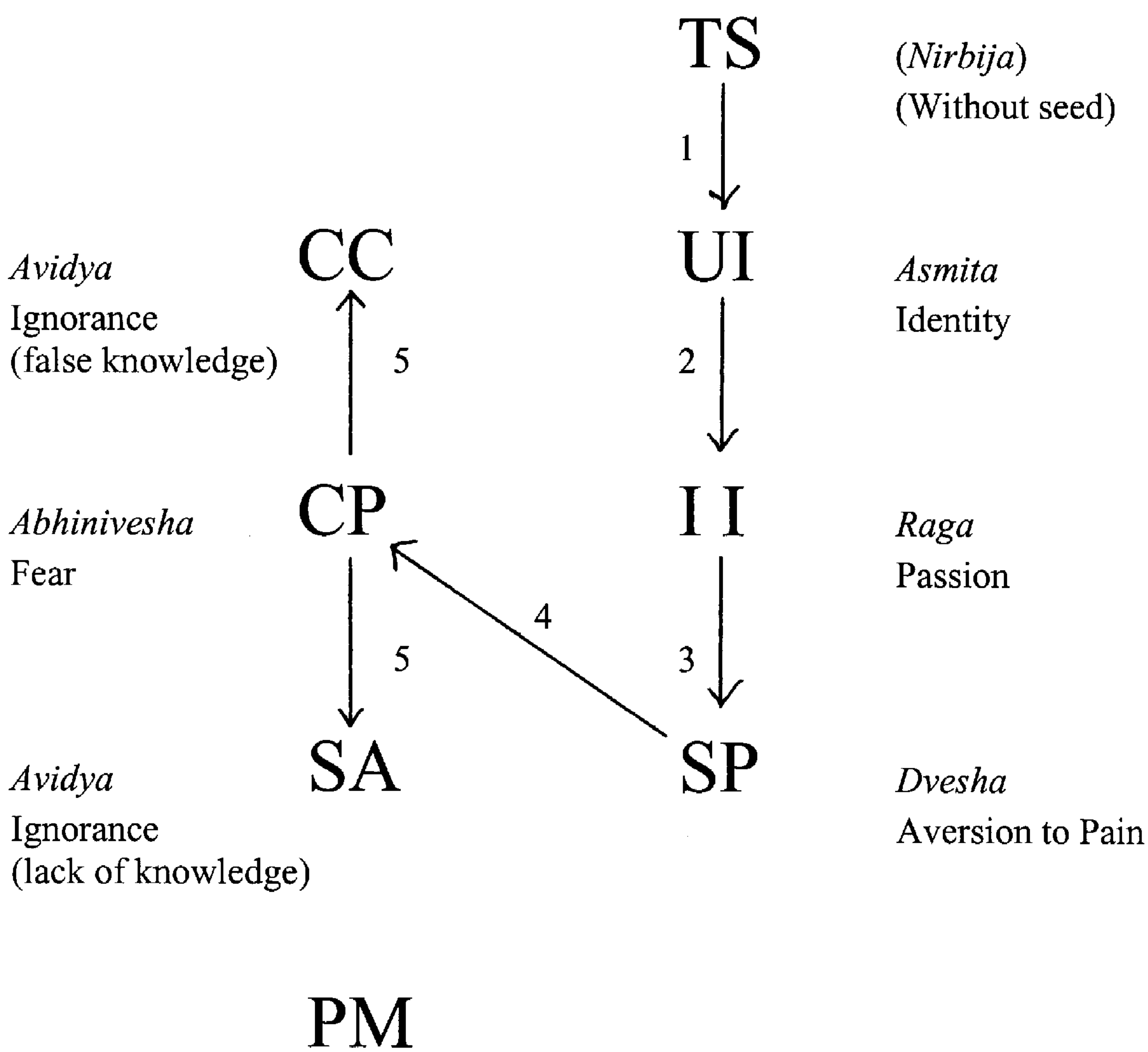


Time

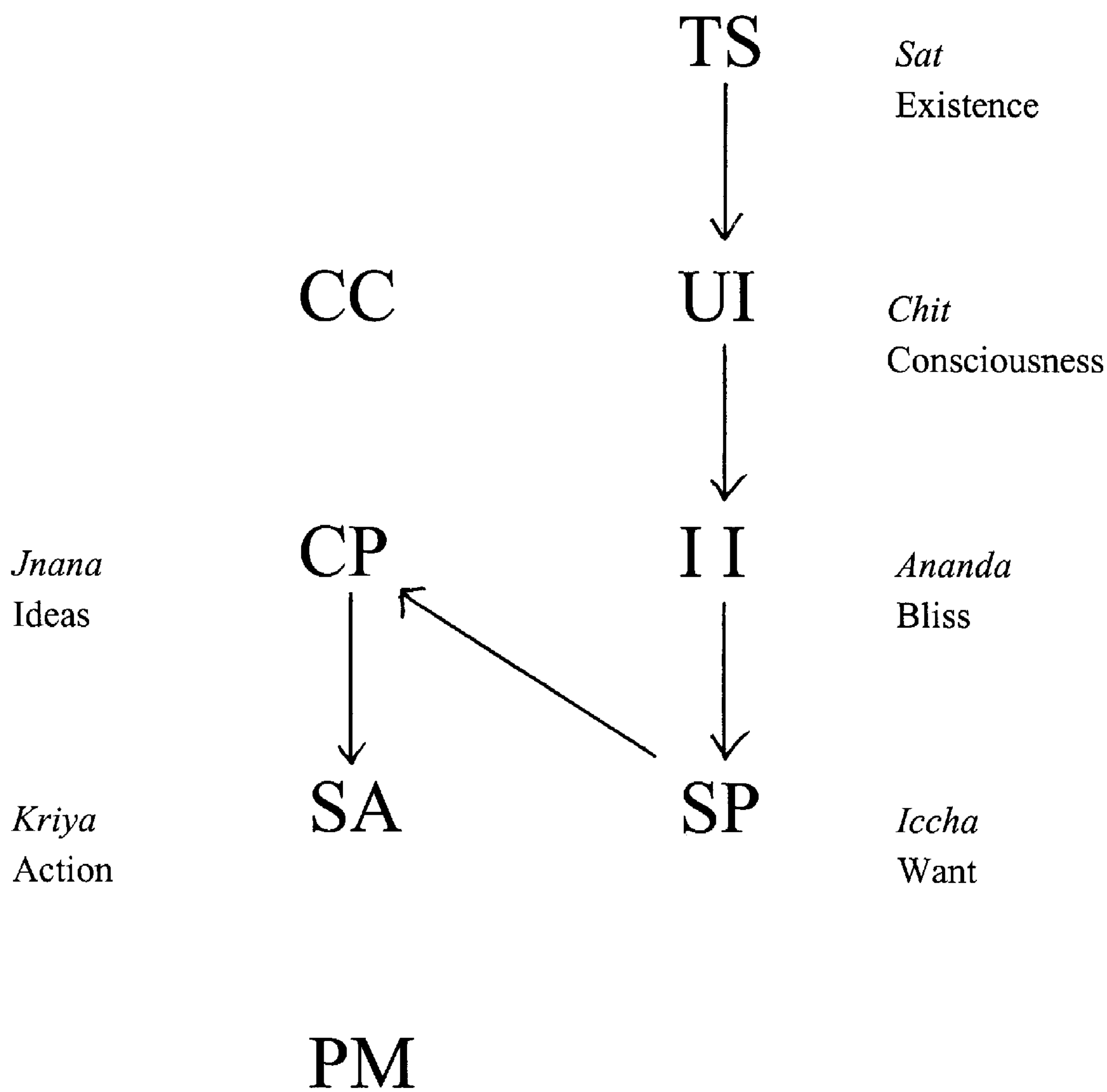


Past* = present decision / action based upon comparisons with past
Future** = future decision / action based upon contrasting present & past

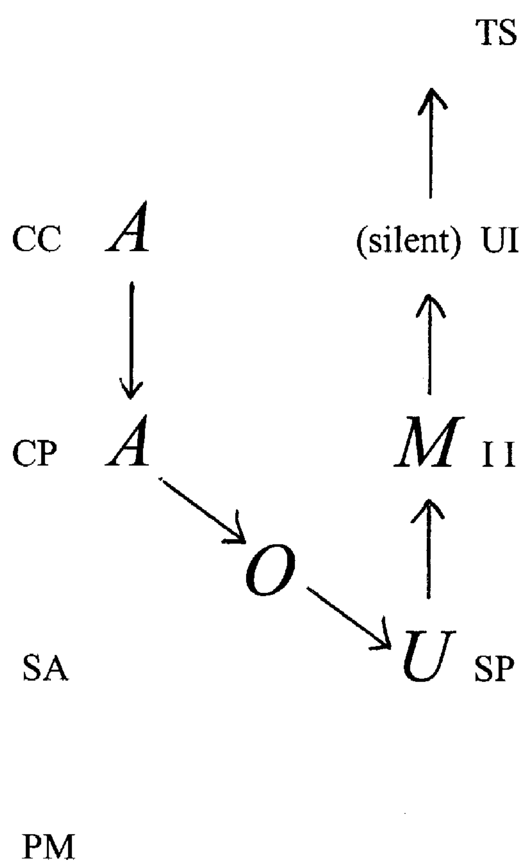
Kleshas (Instincts)



Saktis (Evolution)



OM / AUM



Mantra OM

Mantras (sacred incantations) are of 3 basic types:

1) Literal = words have literal meaning
   Be Here Now
2) Symbolic = words have symbolic meaning
   Mani Padma (jeweled lotus)
3) Emotional = proto-language syllables have emotional meaning
   Om

OM may also be spelled *AUM*, both spellings reveal the same meaning,
which is the path of Self knowledge, by removing layers of Mind (*chitta vrtti nirodha**),
from the gross to the subtle.

O*M* is generally considered to have 3 ½ syllables = *A* + *U* + *M* + (silent = ½)

A	**Ah ha**	**Ah**, I understand
	Conception (CP & CC)	
U	**Uh**	**Uh**, I forget
	Sensory Perception (SP) (implied by the lack of memory / conception)	
U + A = O	**Uh Oh**	**Oh**, I remember
	Sensory Perception (SP) + Conception (CP & CC)	
M	**Mmm**	**Mmm**, I am enjoying this
	Individual Intuition (II)	
(silent)	(no sound)	(I am)
	Universal Intuition (UI)	

* <u>*Yoga Sutras*</u> of *Patanjali* 1:2

Plato's Cave

outside cave	TS	sun outside cave
ground level	UI	fire inside cave
underground	I I	illumined actors
deep underground	SP	human prisoners
	TM	shadows on cave wall

Plato's Allegory of the Cave

the Republic of Plato, Book 7, 514b

Socrates said, let me tell you how enlightened human nature is: Imagine human beings living deep underground in a cave, which opens upwards, towards the light of a bright fire, which shines into the cave. The humans live all of their lives at the bottom of the cave, and are bound such that they are unable to move, always facing the cave wall, away from the fire. Behind the humans, towards and illuminated by the fire, is a bridge raised above the cave floor, upon which there are actors, the shadows of which, are all that the bound humans can see.

Cave = Mind

3 Levels of Cave = 3 Levels of direct knowledge / perception / *pratyaksha*

Highest level = UI = Universal Intuition = Identity of Consciousness

Fire burning brightly = God (*Isvara*)

Light = Accurate knowledge (*vidya*)

Middle level = II = Individual Intuitions = Passion of Bliss

Actors = Heaven realm beings, acting out their desires (*raga* / *karma* / *samskaras*)

Illumined actors = Accurate knowledge (*vidya*)

Mobility of actors on bridge = Non-localized perceptions (individual intuitions)

Lowest level = SP = Sensory Perceptions = Pain of Want

Prisoners = Human beings

Bound = Limited (localized) by sensory perceptions

Shadows = Inaccurate knowledge (*avidya*)

Plato's allegory shows the 3 levels of direct knowledge (UI, II & SP),
the *Samkhya* model also shows the 3 levels of indirect knowledge (CP, CC & SA),
which in Plato's allegory, are implied by the prisoner's sensory perception (SP),
as sensory perception (SP) is the basis for indirect knowledge (CP, CC & SA).

Samadhis
(*Yoga* of *Patanjali*)

Yoga Samadhis

Yoga (Yoke = Union) = *Hindu* school of *Yoga* founded by *Patanjali*, based upon the *Samkhya*, which outlines a practice for quieting the thoughts / Mind (*yoga chitta vrtti nirodha**). *Yoga* practice is based upon the attainment of the 4 *samadhis*, states of perfectly stable (*ekagra*) awareness, during which the Subject & Object seem to become united (*yoga*), resulting in identification (*samadhi*) of the Subject with the Object. The goal of complete quieting of the Mind is achieved, not by the attainment of a final *samadhi*, but by the non-manifestation of *sasmita samadhi*, whereby the subtle identification (*samadhi*) of the Self with the Mind is finally broken, a disunion (*viyoga*).

In *samadhi*, 2 aspects occur simultaneously:

1) Subject identifies (*samadhi*) with the Object. (*samadhi* with Object = *samadhi* Subject)
2) Subject has knowledge of an Object.

(The Object of *samadhi* & Object of knowledge are identical only in *savitarka* & *savicara samadhis*)
The identification (*samadhi*) of the Subject with the Object is always inaccurate (*viparyaya*).
Knowledge of the Object may be accurate (*pramana*) or inaccurate (*viparyaya* or *vikalpa*).

The 4 *yoga samadhis* (Subject – Object identifications) differ qualitatively, each is named for its grossest qualitative aspect, which defines it, and is lacking in the next higher grade of *samadhi*.

4 *Yoga* Samadhis = *Buddhist Jhanas* = Union (*yoga*) with layers of Mind
Samprajnata = with higher (accurate) knowledge = with Object = *sabija* (with seed)

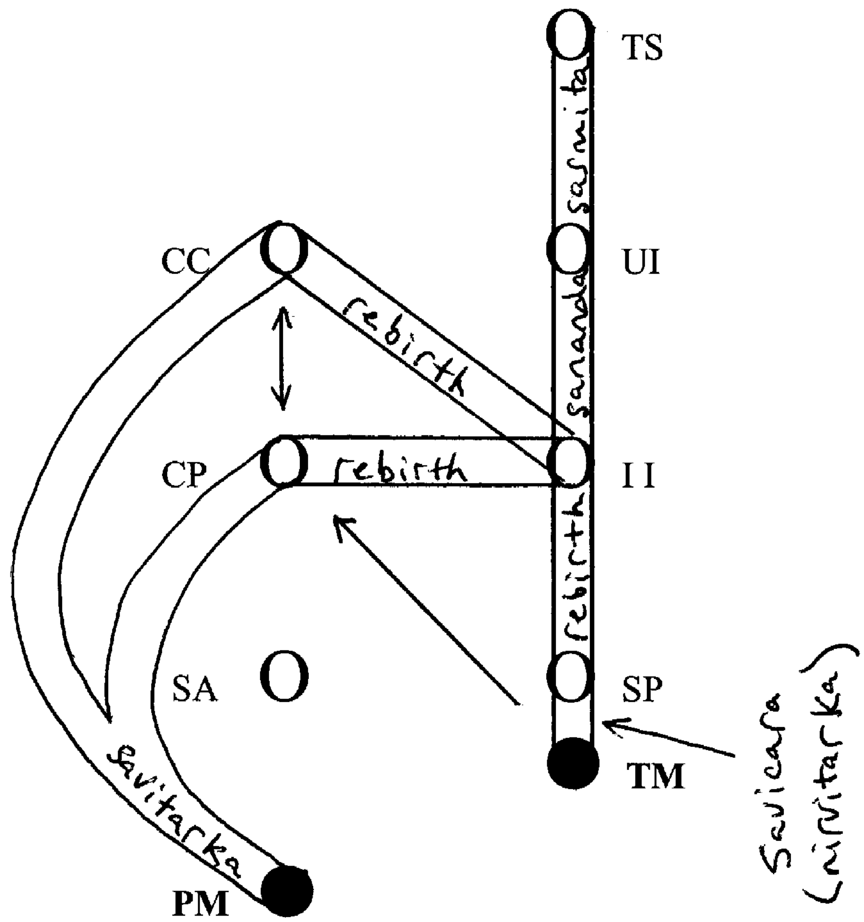
4) *Savitarka* = with conception = identity + bliss + perception + conception
3) *Savicara* = with perception = identity + bliss + perception
2) *Sananda* = with bliss = identity + bliss
1) *Sasmita* = with sense of Self = identity

Asamprajnata = without any knowledge = without Object = *nirbija* (without seed)
Not a *samadhi* (as no Object), but the discontinuity of *sasmita samadhi*,
whereby the subtle identification (*samadhi*) of the Self with the Mind is broken,
a disunion (*viyoga*) between the Self and the *bijas* (seeds) / *kleshas* (instincts).
There is no Subject – Object relationship, and thus no knowledge (*chitta vrtti nirodha**).
The advantage of no knowledge is that there is no false knowledge (ignorance),
so the seeds (*bijas / samskaras / kleshas / karma*) begin to die off.

Yoga Samadhis	*Vyutthana* (Human Mind)
Identification (*samadhi*) with the Object (as Self)	Knowledge of the Object (as not Self)
Stable one-pointed (one Object) awareness	Unstable awareness (oscillating between Objects)

* *Yoga Sutras* of *Patanjali* 1:2

Savitarka Samadhi



	nirvitarka	*savitarka*	*savitarka*
original Subject	SP	CP	CC
***samadhi* Subject**	TM	PM	PM
Object of knowledge	TM	PM	PM

PM = Conception (CC,CP) of SP of TM

Savitarka Samadhi

Savitarka samadhi = with conception = identity + bliss + perception + conception (*vitarka*)

Although the awareness is not changing between different Objects (*vyutthana*),
there are 3 different aspects of the one Object.

Savikalpa aspects in *Savitarka samadhi*:
- *savitarka* aspects = with conception = ideas / naming (*nama*)
  - *sabda* = word (language) CC of CP of SP of TM
  - *jnana* = idea (memory) CP of SP of TM
- *nirvitarka* aspect = without conception = with perception of forms (*rupa*)
  - *artha* = object (thing) SP of TM

Sabda refers to conceptions of a general class of Objects
Jnana refers to conceptions of a particular Object
Artha refers to sensory perceptions of a particular Object

Vikalpa (misconception) is one of the 5 thoughts of Mind (*chitta vrttis*).

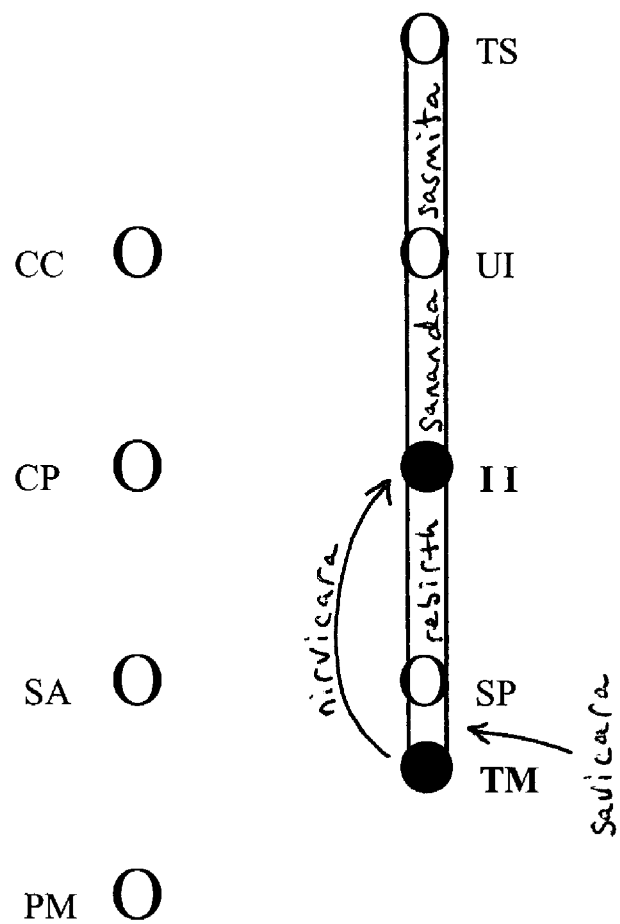
5 *Chitta Vrttis*	Perception	**Conception**
Vidya = Accurate	*pramana* = accurate knowledge	
***Avidya* = Inaccurate**	*viparyaya* = misperception	***vikalpa* = misconception**
other	*nidra* = sleep	*smrti* = memory

Vikalpa refers to false conception, a false association between different things.
Similarly, *savikalpa* refers to a false association, but it is *samadhi*, not conception.
On the charts, the circles are colored dark where the TS identifies (*samadhi*) with those particular elements (*tattvas*). In *savitarka samadhi* the TS identifies with both PM & TM.
The false identification (*samadhi*) of the TS with other elements (*tattvas*) is *viparyaya*,
i.e. the TS falsely identifying with PM & TM is *viparyaya*.
Falsely identifying the non-TS elements as identical with each other, is *savikapla*,
i.e. the identification of PM & TM as being identical (*samadhi*) is *savikalpa*.
Whenever there are multiple '*samadhi* Subjects' (dark circles), there is *savikalpa*.

Human knowledge of PM is indirect, we infer the idea (CP&CC) of PM, thus on other charts PM is not directly linked with CP&CC. The chart of *savitarka samadhi* differs in that it directly links PM with CP & CC, the intention is to distinguish the *samadhi* Subject as PM, rather than as CP & CC. (CP&CC were already the *samadhi* Subject, due to rebirth *samadhi*, which will be introduced later.)

About the next *samadhi*:
When out of *savitarka samadhi*, one should realize that of the 3 *savikapla* aspects,
the perception (SP) is more essential than the 2 conceptual ideas (CP & CC) of the Object,
which should be removed for the next *samadhi*, *savicara*.

Savicara Samadhi



	nirvicara	*savicara*	*savicara*
original Subject	UI	SP	SP
***samadhi* Subject**	II	TM	TM
Object of knowledge	TM	TM	TM

Savicara Samadhi

Savicara samadhi = with perception = identity + bliss + perception (*vicara*)

Although there is no longer conception (CP & CC) of the Object,
there are *savikalpa* aspects of the identification (*samadhi*).

Savikalpa aspects in *Savicara samadhi*:

- *savicara* aspects = with sensory perception (SP)
  - *kala* = time (now) — SP of TM
  - *desa* = space (here) — SP of TM
- *nirvicara* aspect = without sensory perception = w/ Extra Sensory Perception = intuition (II)
  - *nimitta* = material cause (any time-space) — II of TM

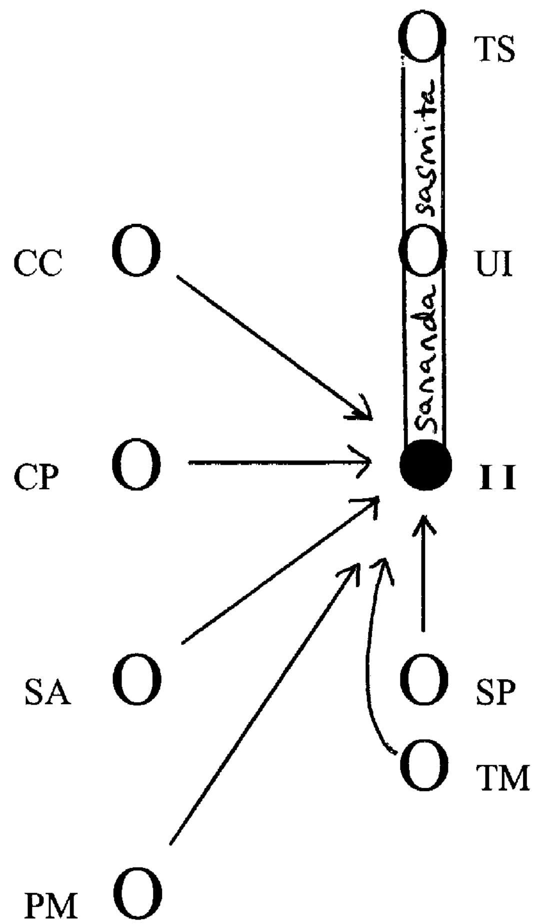
Kala refers to the sensory perception of the Object, limited in time (now)
Desa refers to the sensory perception of the Object, limited in space (here)
Nimitta refers to intuition of the Object, not limited by time-space (any time-space)

Viparyaya (misperception), one of the 5 *chitta vrttis* (thoughts of Mind), is of 2 types,
and both types are present in *savicara samadhi***:**

1) inaccurate sensory perception (all sensory perception is limited in resolution)
2) false *samadhi* identification of the Subject with Object

About the next *samadhi*:
When out of *savicara samadhi*, one should realize that of the 3 *savikalpa* aspects,
the intuitive (II) is more essential than the 2 perceptual (time & space) (SP) aspects of the Object,
which should be removed for the next *samadhi*.
If one were to use one only color (TM) as the Object, with no contrasting background colors,
then the field of perception (SP) would eventually disappear, removing perception (SP) & so also
conception (CP&CC), then Mind is forced to manifest as different aspect of knowledge, and so
intuition (II) appears, which is the basis for the attainment of the next *samadhi, sananda.*

Sananda Samadhi



	nirvikalpa
original Subject	UI
***samadhi* Subject**	II
Object of knowledge	SP,CP,CC,SA,TM & PM

Sananda Samadhi

Sananda samadhi = with bliss = identity + bliss (*ananda*)

Without sensory perception (SP / pain / *duhkha*) there is pure ecstatic bliss (II)
The bliss is an awareness of the individual passions (*raga*)

II individuates the universal consciousness (UI).
Individual Intuitions (II) are accurate knowledge (*pratyaksha* / *vidya*).

Ahamkara (II) being the sole Object of identification, there are no *savikalpa* aspects,
thus *sananda samadhi* is *nirvikapla*, there are no *nirananda* aspects.

Although *samadhi* (identification) is with a single Object (II), the *pramana* (means of knowledge) is intuition (II), which consists of simultaneous thoughts (*chitta vrttis*), so multiple Objects of knowledge are possible within a stable (*ekagrata*) awareness. (SP,CP,CC,SA,TM & PM).

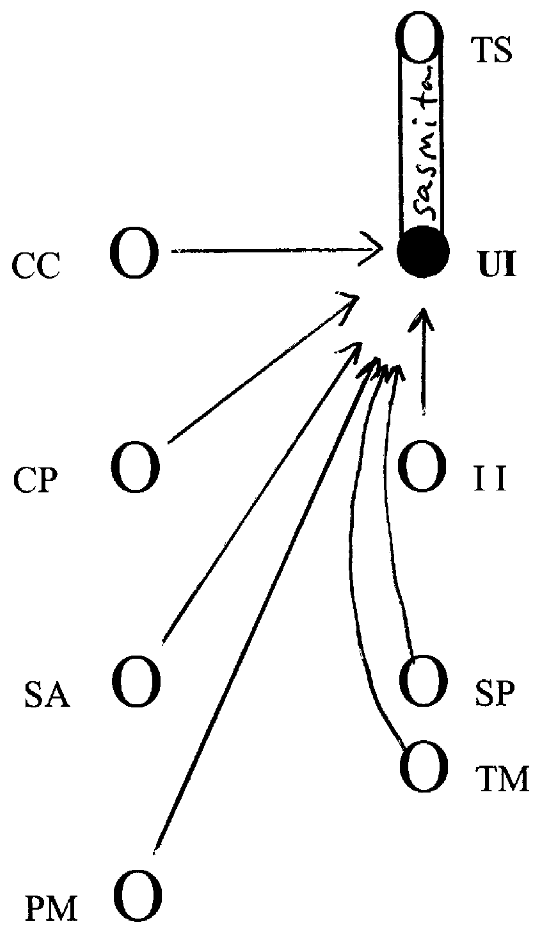
Sananda samadhi is the basis of passion (*raga*).
Any knowledge / experience is instantly available (*siddhis* / powers).
Passions (*raga*) create *samskaras* & give growth to further layers of Mind

Samskara = residual storage of *karma* / *kleshas* (instincts)
 samskara : intuition (*rtam-bhara*) :: memory (*smrti*) : conception (*vitarka*)

3 *Pramanas* (means of knowledge):
1) *Pratyaksha* = perceptions = direct awareness = cognition = basis for conceptions
   a. *Isvara pratyaksha* = Universal Intuition = UI (all knowledge simultaneously)
   b. *Yogi pratyaksha* = Individual Intuitions = II (any knowledge instantly)
   c. *Loka pratyaksha* = Sensory Perceptions = SP (knowledge of local space time)
2) *Anumana* = inference = conclusions = conceptions = ideas = re-cognition = CP & CC
3) *Agama* = testimony = knowledge communicated to you by another = CC
   a. their perceptions (*pratyaksha*)
   b. their conceptions (*anumana*)
   c. knowledge communicated to them (*agama*)

About the next *samadhi*:
What practice can eliminate the passions (*raga*) which individuate (II) consciousness?
For without the individual (II) passions there is universal intuition (UI).
In the next *samadhi*, *sasmita*, all knowledge (UI) is known simultaneously.

Sasmita Samadhi



	nirvikalpa
original Subject	TS
***samadhi* Subject**	UI
Object of knowledge	II,SP,CP,CC,SA,TM & PM

Sasmita Samadhi

Sasmita samadhi = with sense of Self = identity (*asmita*)

In Universal Intuition (UI), absolutely everything is known, accurately & simultaneously,
any limitation of knowledge would individuate (II) the consciousness.

Sasmita samadhi is *nirvikapla*, there are no *nirasmita* aspects.

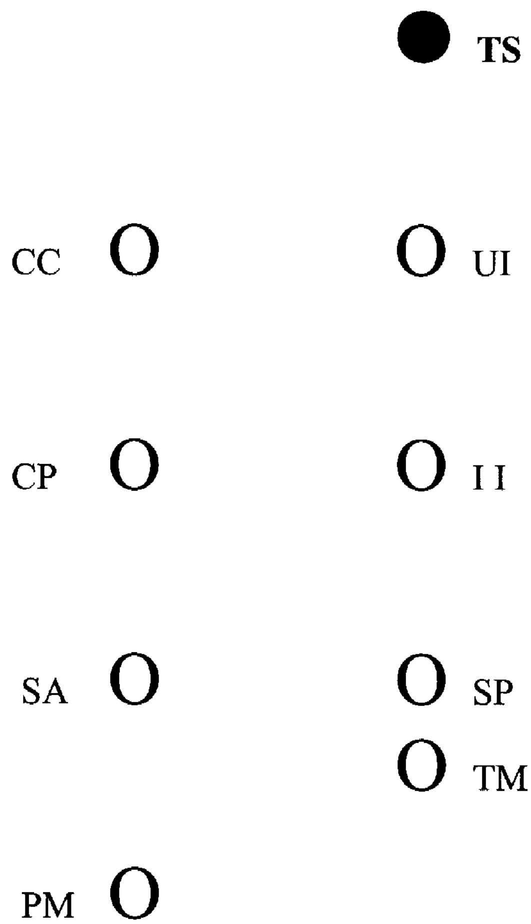
Identification (*samadhi*) is being God (*Isvara* / UI)
Knowledge is of everything (II,SP,CP,CC,SA,TM & PM) without limitation,
in all time-space (here & everywhere, past, present & future).
The Mind is completely on

This is the root (*mula*) *samadhi* (identification), all other *samadhis* are layered upon it

This *samadhi* neither creates *samskaras* (*karma)*, nor destroys them.

About the *asamprajnata:*
Sasmita samadhi is constant, all knowledge (UI) is happening simultaneously,
and so awareness of contrast eventually fades out, removing the perception (of UI = *khyati*),
resulting in a*samprajnata* (*kaivayla* = TS alone), where the union of Self & Mind is broken (*viyoga*).

Asamprajnata



	asamprajnata
Subject	TS
Object	(none)
Knowledge	(none)

Asamprajnata

Asamprajnata = without knowledge = without Object = *nirbija* (without seed)

Not a *samadhi* (as no Object), but the discontinuity of *sasmita samadhi*,
whereby the subtle identification (*samadhi*) of the Self with the Mind is broken,
a disunion (*viyoga*) between the Self and the *bijas* (seeds) / *kleshas* (instincts).
There are no Subject – Object relationships, and thus no knowledge (*chitta vrtti nirodha**).
The advantage of no knowledge is that there is no false knowledge (*avidya*),
so the seeds (*bijas / samskaras* / *kleshas / karma*) begin to die off.

There is no Object of knowledge, and so no possible identification (*samadhi*) with it.
No (mis-)identification (*samadhi*) of Object (Mind) as being the Subject (TS)
Mind is completely off = No Mind
Destroys *samskaras* (*karma / kleshas /* instincts

Kaivalya (alone) = Self (Subject / TS) without Mind (Object / UI)
Nirbija (without seed) = without *samskaras* / *kleshas* / instincts
Nirvana (blown out) = without the flame of knowledge = without Subject – Object relationship
Niruddha = state of complete *chitta vrtti nirodha** = no Mind (*Yoga Sutras of Patanjali 1:2)
Viyoga (unyoked) = unyoking (breaking *samadhi*) of *purusha* (TS) & the *chitta vrttis* (Mind)

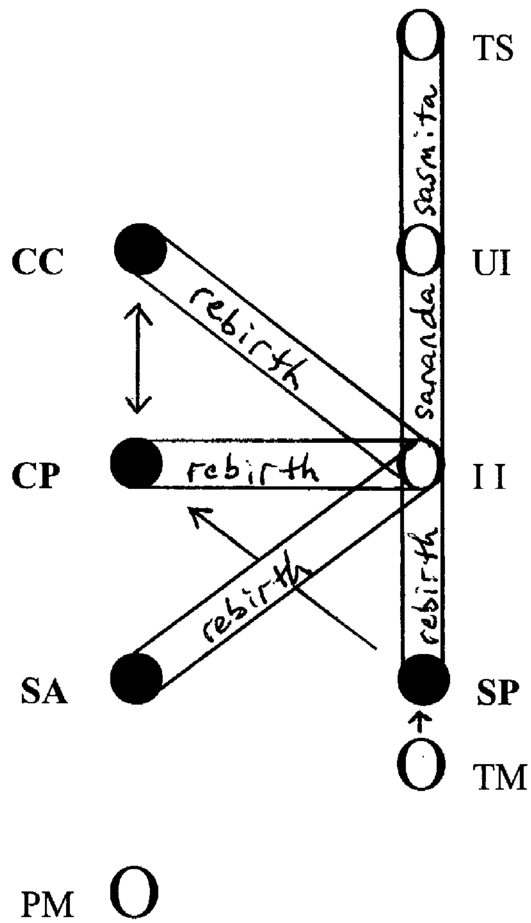
In *asamprajnata*, there are no *chitta vrttis*, thus liberation (from future suffering / *duhkha*).
Jnanam bandha = Knowledge is bondage (Siva Sutras of *Vasugupta* 1:2)
Jnana = knowledge / all *chitta vrttis* (not just ideas / conceptions)
Bandha = bondage / yoke / *yoga* / *samadhi* (cause of future suffering / *duhkha*)

Jivan-mukta (liberated individual) refers to an 'individual', who by *asamprajnata*, has burnt the *bijas* / *seeds* / *samskaras* / *kleshas* / instincts, and so after the playing out of past *karma*, will not be reborn.

In *asamprajnata* there is no manifestation of Mind (*chitta vrtti nirodha**). In all manifestations of Mind, the Self (TS) falsely identifies (*samadhi*) with the Mind, but as the Self is never identical with the Mind, regardless of whether the false identification (*samadhi*) manifests or not, it is sometimes said that there is no difference between *nirvana* (no identification) and *samsara* (false identification).

In the *Hindu yoga*, *purusha* (TS) exists alone (*kaivalya*) in *asamprajnata*. The *Buddhist* Middle Way (*madhyamaka*) philosophy, introduced later, will refine the concept, showing that TS (Subject) can not exist without its Object (UI). *Hindus* posit a Higher Self (*para-atman* / TS), and the *Buddhists* posit no Self (*anatman*). The terminology differs, but the ideal of no Subject – Object relationship remains.

Rebirth *Samadhi*



	vyutthana	*vyutthana*	*vyutthana*	*vyutthana*
original Subject	II	II	II	II
***samadhi* Subject**	SP	CP	CC	SA
Object of knowledge	TM	SP & CC	CP	(none)

Rebirth *Samadhi*

Commenting on the Yoga Sutras of *Patanjali* 1:1 (first of 4 introductory verses), *Vyasa* states that *Yoga* (union of Subject & Object) is *samadhi* (identification of the Subject with the Object), and *samadhi* is common to all thoughts of Mind (*chitta vrttis*), constituting the 4 *bhumis* (*ekgra*, *vikshipta*, *mudha* & *kshipta*). (*Niruddha* has no *chitta vrttis*).

Whenever a Subject – Object relationship manifests, *samadhi* is manifesting, as multiple Subject – Object relationships manifest simultaneously, layered one upon another, and the root Subject – Object relationship is *sasmita samadhi*.

Rebirth *samadhi* is the awareness you 'normally' identify with. (*vikshipta*, *mudha* & *kshipta bhumis*)
You are experiencing rebirth *samadhi* right now! (although not *ekagra bhumi*)

In a *yoga samadhi*, the awareness is stable (*ekagrata*), constantly upon one Object.
In rebirth *samadhi*, the awareness is unstable (*vyutthana*), changing between multiple Objects.

Samadhi	**Subject = original Subject**	***Samadhi* with original Object = *samadhi* Subject**	**Knowledge = final Object of knowledge**
sasmita	TS	UI	II,SP,CP,CC,SA,TM & PM
sananda	UI	II	SP,CP,CC,SA,TM & PM
rebirth	II	*chitta* (SP,CP,CC & SA)	TM & PM
savicara	SP & II	TM	TM
savitarka	CC,CP & SP	PM & TM	TM & PM

In *savicara* & *savitarka samadhis*, there is *samadhi* with the final Object of knowledge, i.e. the *samadhi* Subject & final Object of knowledge are identical (*samadhi*). Although there are *savikalpa* aspects, knowledge is of one Object, attention upon the Object is stable (*ekagrata*).

In the other *samadhis*, the *samadhi* Subject & final Object of knowledge are not identical.

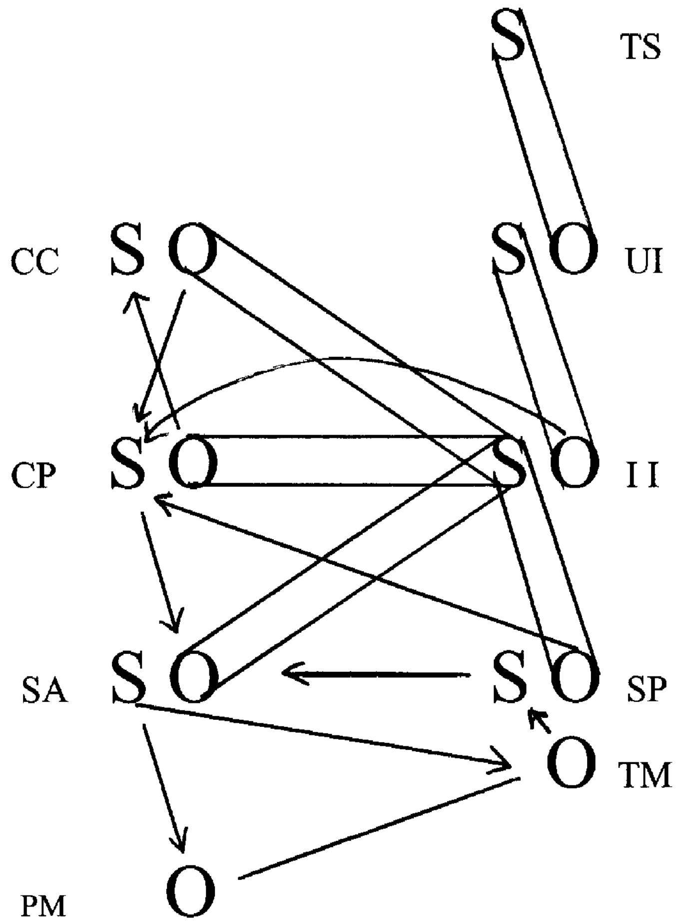
In *sasmita* & *sananda samadhis*, the means of knowledge (*pramana*) is intuition (UI or II).
In *sasmita samadhi*, knowledge is stable, everything is known, simultaneously.
In *sananda samadhi*, any knowledge is available, instantly. Awareness is stable at one's desire (*raga*).
Sasmita & *sananda samadhis* are stable (*ekagrata*), and are considered *yogic*.

In rebirth *samadhi*, awareness is *vyutthana* (not stable), changing between multiple Objects, so this *samadhi* is not considered *yogic*.

All *samadhis*, by definition, falsely identify the Self with the Object (non-Self).
These identifications are the root of ignorance (*avidya*), and according to *yoga* theory, need to be removed one layer at a time, which requires stability (*ekagrata*).

Subject – Object Relationships

S – O



Samadhi	S▭O
Knowledge	S ← O
Action	S → O

Subject – Object Relationships

In *samadhi*, the Subject (S1) identifies with the Object (O1), as being the Subject (S2).
The *samadhi* Subject (S2) may or may not have its own Object (O2) of knowledge.

S1 = Original Subject	O1 = Original Object	
	S2 = *Samadhi* Subject = O1	O2 = New Object

Niruddha	**S1**	**O1**	**Knowledge**
Asamprajnata	TS	(none)	(no knowledge or action)

Samadhi	**S1**	**O1 = S2**	**Knowledge (of O2 or O1)**
Sasmita	TS	UI	(O2) all Objects (II,SP,CP,CC,SA,TM & PM)
Sananda	UI	II	(O2) any Objects (SP,CP,CC,SA,TM & PM)
Rebirth (non-*yogic*)	II	*chitta*	(O2) multiple Objects (TM & PM)
Vicara	SP	TM	(O1) sensations of one Object (TM)
Vitarka	CP&CC	PM	(O1) ideas of one Object (PM)

Vyutthana	**S1**	**O1**	**Knowledge (of O1)**
	SP	TM	sensation = contrast of forms (*rupa*)
	SP	SA	(no knowledge) reflexive action
	CP	SP (PM)	conception = idea = name (*nama*)
	CP	SA (PM)	decision to act (*kriya*) on an Object
	CP	CC (PM)	conception = idea = name (*nama*)
	CC	CP (PM)	conception = idea = name (*nama*)
	CP	II	memory of (flash of) intuition
	SA	TM	(no knowledge) astral action
	SA	PM	(no knowledge) physical action

Subject & Object manifest in layers, as shown below:

Subject	**Knowledge**	**Object**
S1 = TS	*asmita samadhi*	O1 = UI = S2
S2 = UI	*sananda samadhi*	O2 = II = S3
S3 = II	rebirth *samadhi*	O3 = *chitta* (SP,CP,CC & SA) = S4…
S4 = SP	*savicara samadhi*	O4 = TM = S5
S4 = CP,CC	*savitarka samadhi*	O4 = PM = S5
S4 = SP	*vyutthana*	O4 = TM
S5 = CP	*vyutthana*	O5 = SP = S4
S6 = CC	*vyutthana*	O6 = CP = S5

Problems with the *Yoga Samadhis*

Although the practice of *yoga* does have benefits, the realization of enlightenment (*kaivalya*) by the attainment of the *yoga samadhis* is not practical.

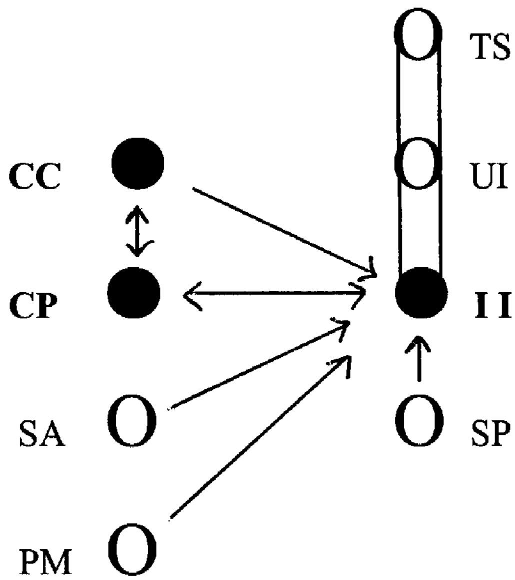
The 4 *yoga samadhis* are attained sequentially and relatively rarely, the practice is considered to be a gradual path (*bhavana-krama*), requiring many lifetimes to attain sufficient proficiency. But how many lifetimes have we already practiced *yoga*? If *yoga* can't deliver enlightenment in this lifetime, then how can it deliver in the next? Even if one were to attain *samadhi*, there are more *samadhis* still to attain. Not only must one sequentially attain the 4 *yoga samadhis*, each being more difficult to attain than the previous, but the 3rd *samadhi*, *sananda*, feels like it is the goal itself, many texts mistakenly refer to the state of *Sat-Chit-Ananda* as the goal itself, rather than a stage on the way. *Sananda samadhi* is an extremely seductive trap, even if one were to attain it, and realize it to be a trap, how do you go beyond it? How can the ego turn itself off? Do not underestimate the seduction of the *siddhis* (powers), any experiences / desires / *raga* are instantly available.

One might think that with any experience instantly available, that one could simply desire only enlightenment (*kaivalya*), and so attain it. Although here (II) one may attain what ever individual experiences one desires (*raga*), enlightenment (*kaivalya*) is neither an individual experience, nor is it an experience at all, it is the complete absence of experience / knowledge. Any individuality (desires / *raga*), including the desire for enlightenment, serves to individuate consciousness. The *Buddhist* conception of the *bodhisattva*, one who puts off their desire for enlightenment, was devised in an attempt to avoid just this trap. Thinking that 'I' will attain enlightenment (the lack of an 'I'), serves to perpetuate the individual 'I'. Desires (*raga*), which define the individuality, are here (II) instantly fulfilled, perpetuating the individuality.

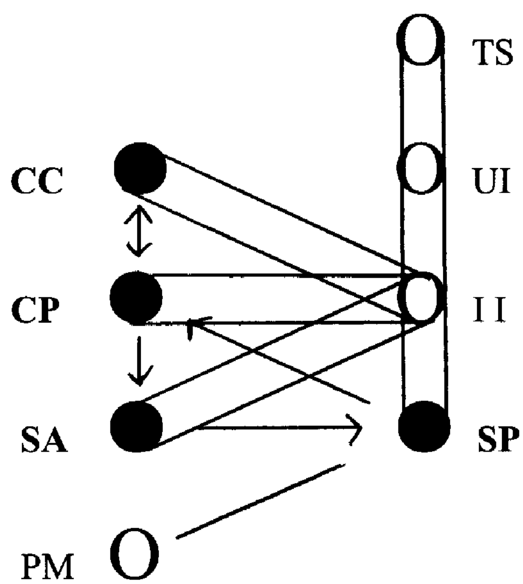
What is needed is a very great acceleration, which will take one effortlessly to *sananda* (II) & quickly beyond, a solution which *yoga* does not offer. Yet a great acceleration taking one effortlessly to *sananda* (heaven) is available to you, it is the death experience. With practice during life, it is possible to use the human death experience to go beyond the *sananda* level, and realize the highest *yoga samadhi*, leading to the goal of enlightenment (*kaivalya* / *nirvana*). Death is not the end of life, life is the practice ground for optimizing our death.

Plato's <u>Phaedo</u>: Socrates, "Is not philosophy the practicing for death?"

Human Death Experience



Heaven



Astral

Human Death Experience

<u>Astral</u>

Lose PM (Physical Manifestation)

The first aspect of the human death experience is the loss of the physical body. The subtle body still remains, one can still perceive, as the senses are more subtle than the physical sense organs. Welcome to the astral realm, here one can perceive the physical world, and act, but not act as a part of the physical world. If one were emotionally attached to some particular event, perhaps having experienced a violent death, one might stay at this level as a ghost. But normally one would proceed beyond the astral realm, at least initially, as one might later fall back into this realm. Leaving this realm is what happens as one loses ones senses, the ability to perceive and act.

<u>Heaven</u>

Lose SP (Sensory Perceptions) & SA (Sensory Action)
Lose CP (Conception of Perceptions) & CC (Conception of Conceptions)

Next one loses the Senses (perception & action), which means that one also loses the ability to conceive, as conceptions are based upon perceptions, so the Mind is then forced to manifest at II (Individual Intuition), the heaven realm.

Add II (Individual Intuitions)

One here has intuitions, which are simultaneous thoughts of perfect accuracy, of anything, anywhere, any time. Without the senses there is no pain, so the experience is pure ecstatic bliss. Intuition is a perception (Extra Sensory Perception), so concepts again arise, based upon the intuitions, which creates more conceptions and more intuitions / experiences.

Add CP (Conception of Intuitions) & CC (Conception of Conceptions)

One experience sparks another and before you know it, your life is flashing before you. Only this time you see things clearly, truthfully, from all points of view simultaneously. You react to what you see & feel, attracted to some incidents and are repulsed by behavior elsewhere, honestly viewing your life's actions & thoughts. Who could be a harsher judge of your life than yourself, from this perspective of perfect honesty & clarity? *Karma* in action!
Judge not lest ye be judged. (<u>Bible</u>: Matthew 7:1 & Luke 6:37)
Any judgments destabilize the intuition, which results in more judgments. Essentially, you determine your own fate, as those conceptions (judgments) pull you out of the intuitive realm, and down you go, incarnating again at what ever level is appropriate, for another round of life and death.

So how do you change your thinking, so that you no longer create more *karma*?
The *Madhyamaka* of *Nagarjuna* provides that change of thought.

Mechanics of Non-duality
(*Madhyamaka* of *Nagarjuna*)

Madhyamaka Dialectic

Madhyamaka (Middle Way) = Buddhist non-dualistic school founded by *Nagarjuna*, which denies independent existence to the elements. This is not a denial of relative existence, as Subject & Objects manifest only interdependently (relatively), in Subject – Object relationships.

Madhyamaka (Middle Way) = View that Subject & Object are interdependent, a middle way between the two extremes of an independent Subject (knower) and an independent Object (known).

The term non-dualistic refers to the concept that Subject & Object (i.e. the 8 *Samkhya* elements) manifest only interdependently (relatively) to each other, as one unit (non-dualistic),
rather than manifesting independently (absolutely), as two separate units (dualistic).

Interdependent Manifestation (*Pratitya-Samutpada*)

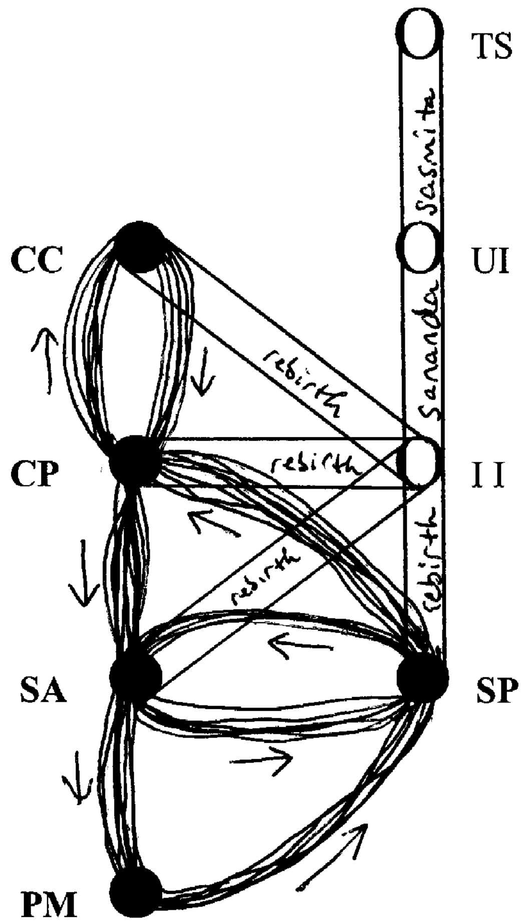
Subject (knower) & Objects (known) manifest interdependently.
Objects (known) are dependent for manifestation upon a Subject (knower).
Subject (knower) is dependent for manifestation upon Objects (known).

The basis of all knowledge is a Subject – Object relationship.
The basis of all manifestation is a Subject – Object relationship.

Implications of Interdependent Manifestation (*Pratitya-Samutpada*):

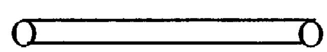
The 2 Truths (*Satya-dvaya*) = Manifestations of Interdependent Origination
Emptiness (*Sunyata*) = Non-manifestation of Interdependent Origination

The Human Condition





Samvrti Satya
Sequential thoughts
Non-intuitive



Paramartha Satya
Simultaneous thoughts
Intuitive

2 Truths (*Satya-dvaya*)

Subject (knower) & Objects (known) manifest interdependently.
The 2 Truths (S*atya-dvaya*) are manifestations of Interdependent Manifestation (*Pratitya-Samutpada*).
There are 2 grades of Subject – Object relationships, 2 grades of truth / knowledge:

	Self		Mind		World
Paramartha Satya	Subject	s*amadhi*	Object		
Samvrti Satya			Subject	*vyutthana*	Objects

P***aramartha Satya*** = higher Object = *samadhi* with Object (Mind) = simultaneous thoughts
Self (Subject) identifies (*samadhi*) with Mind (Object) as itself (Subject)
Stable awareness = identification (*samadhi*) with Object
Avidya (ignorance) = Self identification with Mind (Object as Subject) = *Viparyaya*
Samvrti Satya = with (sequential) thoughts = non-*samadhi* with Objects = lower Object
Mind (as Subject) knows (perceives & conceives) the World (Objects)
Unstable awareness = limited & inaccurate perceptions of Objects of Mind = *Viparyaya*
Avidya (ignorance) = conceptions of independent (non-*sunya*) Subject & Objects = *Vikalpa*

All that is known by the Self is the Mind (thoughts / *chitta vrttis*), as Subject.
Viparyaya = misperception of Object(s) = false knowledge = *avidya* = ignorance
Paramartha viparyaya = misperceive Mind (Object) as Self (Subject)
Samvrti viparyaya = misperceive World (Objects) due to limitations of senses

The Human Condition

Paramartha Satya = higher Object (Mind) = *samadhi* with Object = with simultaneous thoughts
True Self (TS) identifies with a particular Human Mind (*Chitta vrttis* = SP, CP, CC & SA)

	Subject	Object (= new Subject)	*Samadhi*
	Purusha (TS)	*Mahat* (UI)	*sasmita*
+	*Mahat* (UI)	*Ahamkara* (II)	*sananda*
+	*Ahamkara* (II)	Human Mind (*chitta vrttis*)	*rebirth*
=	***Purusha* (TS)**	**Human Mind (*chitta vrttis*)**	**triple *samadhi***

Samvrti Satya = with sequential thoughts = non-*samadhi* with Objects = lower Object (World)
Human Mind (SP, CP, CC & SA) inaccurately knows (thinks of) Objects (World) (TM & PM)

	Subject	Objects	*Vyutthana*
	Jnana Indriyas (SP)	*artha* = TM =	SP of TM
+	*Manas* (CP)	*jnana* = PM =	CP of SP of TM
+	*Buddhi* (CC)	*sabda* = PM =	CC of CP of SP of TM
+	*Karma Indriyas* (SA)	*kriya* = PM =	SA of CP of SP of TM
=	**Human Mind (*chitta vrttis*)**	**World**	**sequential thoughts**

Emptiness (*Sunyata*)

Subject (knower) & Objects (known) manifest interdependently.
Emptiness (*Sunyata*) is the non-manifestation of Interdependent Manifestation (*Pratitya-Samutpada*).

Objects of themselves (without a Subject) are *sunya* (empty).
If a particular Object is not known by a particular Subject,
then that particular Object is empty (*sunya*) relative to that Subject.
The concept of Objects having continuity is false (*avidya*).
As in a dream, only those Objects which are currently being known, manifest existence.
Does a rainbow (Object) exist if it is not perceived by a Subject?
(research the 'Double-slit experiment' & 'Schrödinger's cat')

Subjects of themselves (without an Object) are *sunya* (empty).
If no Objects are known by a particular Subject, then the Subject is *sunya* (empty).
Without any Objects (known), there can be no Subject (knower).
This corresponds with *Yoga* theory, the Object of each successive *samadhi* is more subtle than the previous *samadhi*, until finally the Mind becomes *sunya*, empty of knowledge (*chitta vrtti nirodha**), and so also empty of all false knowledge (*avidya*).

* Yoga Sutras of *Patanjali* 1:2

Subject & Objects, of themselves, are *sunya*, empty of existence & non-existence.
Objects are neither existent (independently), nor are they non-existent (interdependently).
Subjects are neither existent (independently), nor are they non-existent (interdependently).
As Subject & Objects are not (independently) existent, dispassion (*vairagya*) should be cultivated.
As Subject & Objects are not (interdependently) non-existent, compassion (*karuna*) should be cultivated.
Cultivation of dispassion (*vairagya*) & compassion (*karuna*) reduces passion (*raga* / *karma*).

Mathematics of Knowledge & Emptiness

Subject x Object = Knowledge (Subject & Object define the area of Knowledge)
Subject, Object & Knowledge = manifest (1) or not (0)

if no Subject (the Subject is not perceiving a particular Object) (Subject = 0)

then (particular) Knowledge = 0	Knowledge = Subject (0) x Object
then Object = *sunya* (undefined)	Object = Knowledge / Subject (0)

if no Object (no Objects are perceived by the Subject) (Object = 0)

then (universal) Knowledge = 0	Knowledge = Subject x Object (0)
then Subject = *sunya* (undefined)	Subject = Knowledge / Object (0)

Self Knowledge
(*atma bodha*)

Attraction (*raga*) of Thoughts (*chitta vrttis*)

Self		**Mind**		**World**
Subject	*khyati*	Object		
		Subject	*raga*	Objects

Khyati = awareness of Mind as Object   *Raga* = awareness of World as Objects
The Self knows (*khyati*) only the Mind, it does not know (*raga*) the Objects of the World.
The Mind reveals / attracts / knows Objects, which are assumed to be real.
Objects are not (independently) real, the World is *sunya*, what ever it is thought into being.

Commenting on the Yoga Sutras of *Patanjali* 1:4 (final of 4 introductory verses)
Vyasa states that **the Mind is like a magnet:**

Magnet (attraction / *raga*) = Mind (thoughts / *chitta vrttis*)
Iron filings = Objects / World (attracted by magnet / Mind / thoughts)
Movements of iron filings = Illusion (*avidya*) of life / Objective reality

Thoughts attract Objects, as a magnet attracts iron filings.

Objects are *sunya*, manifesting by the knowledge / attraction of a Subject (Mind).
With sequential thoughts (*vyutthana*), Objects manifest (relatively) alternately on and off.
Your thoughts attract / manifest / collapse / filter your reality, defining your individuality.
Your Mind reveals your World & your World reveals your Mind (thoughts).

Viewing Objects as real creates desires (*raga*), creating an individuality (desirer).
Viewing Objects as *sunya*, creates neither desire (Object) nor individuality (Subject).

Self Knowledge (*atma bodha*)

Subject (knower) & Object (known) manifest interdependently.
The Self (Subject / knower) is not (directly) known as an Object of knowledge.
Self knowledge is the removal of false knowledge (ignorance / *avidya*).
This false knowledge is the identification (*samadhi*) of the Self as being the Mind (c*hitta vrttis*).
By removing the layers of the Mind (*chitta vrtti nirodha**), that false identification is removed.
Without any Object to perceive, there is no knowledge (Mind), and so no ignorance.
The removal of all ignorance is the highest Self knowledge (*atma bodha*).

Buddhism does not label the Self as an existing entity, as it is unknowable (not an Object).
Hinduism does label the Self as an existing entity, as it is the knower (Subject) of Mind.
The unknowable knower.

**Yoga Sutras* of *Patanjali* 1:2

Standing on the shoulders of the old Masters,
I hope to help usher in the new age of Aquarius

finis